



THE ARGUMENT.



ves Congar, whom Archbishop Lefebvre described (in *They Have Uncrowned Him*) as a "periti at the Council" and, "with Karl Rahner, the principal author of the errors that I have since not ceased combatting," once wrote that the Church of Vatican II "has cut the chains that had kept it on the shores of the Middle Ages." He insisted that one "cannot remain fixed on one moment of history!"

We at the *Mediævalist* accept Fr. Congar's metaphor. We agree that the chains have been cut and that the Barque of St. Peter has been cast adrift. We differ from him in believing that it must be brought back to land. We follow the Archbishop in asserting that the mediæval "moment of history," the "moment" of scholastics, crusaders and guildsmen, is no mere "moment" at all, but in fact the living root out of which will bud forth in our time and in times to come the fulfilment of that petition, "Thy kingdom come," the Kingship of Christ.

Ours is a journal of the movement known as mediævalism, which seeks "the revival of the life and thought of the Middle Ages." Encompassing much of the art, literature and philosophy of the 18th, 19th, and 20th centuries, we believe that the Society of Saint Pius X is the natural heir to this tradition, which the *Mediævalist* intends to reclaim in the 21st.

As *cult*, veneration, is the basis of culture, we would that the publication of this organ for the *cult* of the mediæval should serve as the basis for a regeneration of the modern. *Benedic, Domine, creaturam istam lapidis.*

Joseph Apuzzo

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